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## I. N. T. A.—Greetings!

The Love of Comrades is the Blessed Bond of the Universe.

### Why We Should Not Formulate Our Desires

By NONA L. BROOKS

TRUTH has many sides. It is important to recognize the Truth of our Divinity in every phase of our lives. The question of the realization of our desires and aspirations is very vital or we should not center so much attention upon it. In the phases of New Thought there is a tendency in the teachings to say, "Come, and learn to get what you want." This is a very attractive clause, it is true. If we should answer this each Sunday by telling people how to get what they want, our church would not hold the crowds attending. People want what they want, and want to get it, when they want it. The difficulty with our thinking is that we have fixed our attention on the external, and worked for attainment there. Hence the tragedies of the human kingdom, and even of the animal. Seeing what we want and going for it, is the cause of human oppression and suffering. Some schools teach men to formulate their desires, and let nothing stand in their way in the gratification of these—in other words, to screw their attention upon one point. History records many tragedies enacted in the name of self-centeredness. The distress of the economic or business world is due to this same trait—self first. Think how far we are wandering from the path of life that Jesus pointed out.

I shall quote from questions that are often asked me. How can man realize the great gifts of God? The way of realization is the way of love, harmony, peace—an inner process first.

"Why must one not seek what he desires?" Must he remain passive and let come what will? No, we should not remain passive, and let come what will, in the sense of resignation or passivity. But we should live in quiet confidence that the law is perfect at every point. We should know that when sorrow and misfortune come, these are not sent by God. We have misinterpreted that phrase—the Will of God. God wills only love and good, never their opposites.

"If you do not teach formulation, why treat for health, wealth, happiness? Is this not formulation?"

"Did not Jesus formulate, when he fed the five thousand, and told the fishermen where to cast their nets?" are questions often asked.

There is a great principle underlying all prayer and attainment. It is: Affirm the general, never the particular. The Kingdom of God is Wholeness—Togetherness. He who would partake of the riches of the Kingdom must learn a great truth—That which is best for all men, is best for me. Affirm health, supply, happiness; do not formulate. Formulation leads to self-centeredness; affirmation, to the realization of the universal Self. Since God is the Infinite Presence of Life, Health, Strength, Power, and because He shares His Nature with His children, these gifts are for us. Practice and realization make them ours. Whatever God is, is everywhere. These Eternal Qualities are free as the air. We know that the air is made up of different elements—hydrogen and oxygen for example, accordingly we should know that all around us, yea, all through us are love, life, power, health, abundance, joy. "We live, and move, and have our Being" in these. Let us not formulate in the outer; on the other hand, let us aspire inwardly. To be, not to get, is the true aspiration. The gifts of the Spirit in Whom we live are within us. Contemplate for a moment what the normal state of man, as the son of an Infinite Father, is.

The normal state of God is Wholeness; the normal state of man is Wholeness. As expressions of Divine Life all the gifts of God are ours now. Abundance is not a state of our treasury, but a state of mind. There are those with millions in the banks, living as paupers. We have an inexhaustible Bank to draw upon. Why, my friends, do you not draw? How do we draw? We may draw upon this great Treasure House of Riches at any time, under any condition, by affirming for ourselves, whatever is the Truth of God—power, life, goodness, love, abundance. Our eternal resource is participation in the God Consciousness.

Since the gifts of God are ours, why not realize them? Abundance and health are legitimate possessions. Do not limit yourselves to a portion. Affirm the Whole. Do not formulate a given sum to meet a need. Spirit is meeting your need. A man and woman of my acquaintance in financial need,

felt their right to supply. They had an obligation of five hundred dollars to meet. This seemed to them a tremendous amount; but they set to work affirming everyday that this amount would come to them, not from outer sources, but from the Universal Bounty. Through an unexpected channel the amount came to them a few days later. Meanwhile the need had grown, and our friends had twelve hundred dollars to meet. They paused in meditation; the five hundred dollars had come out of the Infinite—why not the larger amount? They had limited themselves by formulating.

Formulation leads to the most serious of human deficiencies, self-centeredness. It is the cause of the world tragedies as well as individual failure and suffering. Can you not trust to an Infinite Intelligence for your full amount, without formulating? I can. If I am seeking five thousand dollars, my very attitude of limitation shuts me off from abundance. I shall be cared for in every need, if I stand certain of the Great Law of Life in consciousness. During my long leave of absence which I felt sure the Spirit told me to take, I found a little startled feeling about daily needs in my thought. The money was not apparent. But I said with perfect assurance, "The Spirit that directed me to take this leave sees my need and is directing me now." Everything was met for fifteen months in a very wonderful manner. Supply came abundantly, easily, beautifully.

We limit ourselves and our vision by formulation. A nickel held close to the eye shuts out the dollar beyond. We shut out the great ocean of supply by formulating the amount we need at a given time. If we take a pint measure to the ocean, we carry away only a pint of water from the vastness of the sea. We are always carrying measures, if we formulate; and hence, we have only what these hold.

Let us work with the quality of our thinking. It is here that all good work is accomplished. Think not from the self point of view, but from the universal. Your thought position determines the kind of life you live. "I will to know the will of God for myself," says the wise man. "I will to know the will of God for humanity," are the words of him who prays to be led to the highest and the best. The will of God may seem to be opposed to personal interests; let us trust. Let me yield my personal interest to the good of the Whole. He who gives his biggest and his best, receives in full measure. He who loses his personal desires in the love of his fellowmen, finds life.

Do you believe that you should be healthy, wealthy, and wise? You may be all of these if your motive is big enough. What is the true motive? The health, wealth, and wisdom of God not for me alone, but for the world. What is the true attitude? Not one of resignation, not passivity, but one of dynamic quality. A dynamic attitude! One that co-operates in quiet trustfulness, knowing that God wills for us, only Good. The spiritual dynamo is guided in its activity by the Spirit. It is working for the Good of the world.

I am asked over and over again, "How can we accomplish without planning?" "Miss Brooks, did you not plan your long absence?"

Plans come to me, but I never decide on my movements, until I have let the matter rest without argu-

ment. I take it into the silence and lay my plan before Infinite Intelligence. The inner conviction will come. Follow it. Do not argue. Trust. Maintain the quiet, trustful attitude. Eliminate the personal wish. Do not be afraid to follow the inner conviction. There is the guiding Voice in every experience. You remember the boy who prayed at night only, because he could take care of himself in the day time. Are we not much of his opinion? When the need is great, and the problem looms large, we pray. Prayer should be an attitude—the attitude of affirmation. The small things as well as the large must be handled in this attitude.

"How shall I know when I am led?" is the question often put to me. You will hear the guiding voice, if your motive is true. "What is a true motive," do I hear you say? Test it out. If your motive is for the good of the Whole, not for the good of the self, you will know that the Spirit is leading your choice. Go ahead with the utmost confidence.

There is no personal kingdom, nor a personal will. There is in man the power of choice as to whether he will co-operate with the Great Will. The Law of Life is working for the greatest number in the highest way. All of this Jesus knew. He taught that there is no self-seeking in the Kingdom of God, only the love of the Whole. Jesus left a power of infinite blessing greater than any one that has ever lived.

Hence let us put aside personal formulation and come to understand that the Law of life is impelling and directing us toward the highest good. Only the best can be demonstrated in him that believes. Abundant Good is the Will of God.

## A PATH OF PLEASANTNESS

BY EDITH LAVER

The walk from my home to my church might be said to be a matter of thirteen and a half blocks and twenty minutes of time, except on Wednesday evenings when I have found it to be neither of these, but rather an event—an experience. It is the time lapse between an anticipation and a realization.

Alone with my thoughts I make the journey at my leisure and have grown accustomed to notice but three landmarks. The first is a Catholic church where often the organ is sending out sweet sounds as I pass; the second is a gloriously beautiful elm tree near the church; the third is the beckoning light over the church door, that may be seen for several blocks before I reach my destination.

When I arrive, I pass under the light and enter the building where I greet many dear friends. I occasionally make a new acquaintance, and during the past winter have discovered that some who I had thought were mere acquaintances before, were really old friends and I didn't know it. I refer to Adam and Eve and some others who have marvelously come alive and turned out to be real folks, for they have been introduced to me all over again and in such a way that I shall never forget them.

It seems but a few minutes when I again pass under the beacon light, take the road leading under the elm tree and past the church with its music. And when I at last reach home I realize that the way back has been in addition to a way of pleasantness, truly a "path of peace."

## An Allegory

BY EDWINA FALLIS

There was once a company of Pilgrims traveling along the Highway of Life toward the City of Heart's Desire. In the morning of their journey each one walked separately and alone, but as the way grew more steep and rugged, the stronger reached out helping hands to the weak. But one there was among them who said: "I neither ask help nor give it." And he walked by himself alone.

Toward noon the travelers came to a part of the road that wound up the side of a steep mountain and narrowed as they toiled on in the heat and dust of mid-day. Suddenly the strong ones who had forged ahead of their weaker comrades, turned a sharp curve in the road and found, barring their way, a huge rock. On the one side rose the perpendicular walls of the mountain, on the other dropped a deep precipice. The Pilgrims stood helpless before this rock. They tried their individual strength against it but could not move it. At last one among them said: "Alone we can do nothing, let us unite our strength and roll the rock from our pathway." Then many of the Pilgrims cried, "It is the only way." But the one who walked alone said: "I neither ask help nor give it," and he sat down by the road-side to rest and save his strength. Then those who had heard the clear call to service put their shoulders to the rock and it fell with a mighty crash over the precipice. And they went on their way rejoicing. The one who walked alone rose and followed.

On up the pathway of Life journeyed the Pilgrims together, the light of high endeavor shining in their eyes, and when they came to a chasm yawning before them, not one said to himself, "I can go no farther," but all said with one accord, "How shall we bridge this chasm?" Now beside the road grew a tall tree and leaning against it was a woodman's ax. When

the leaders of the group saw this they said: "Our way is made clear for us. Let each take his turn at the ax and we will fell this tree. But let us hew according to direction that the tree may bridge the chasm and not fall upon and crush us." Then each wielded the ax according to his strength and as he was directed. But the one who walked alone stood back, saving his strength, and missed the glorious privilege of swinging the ax for the common good. At last, with the combined effort of the little company, the tree fell and formed a bridge across the deep chasm over which the Pilgrims passed rejoicing. And the one who walked alone passed over with the others.

Thus the group and the one who walked alone came at eventide to the gate of the City of Heart's Desire and they made a loud noise demanding entrance thereof. But the angel at the gate answered them and said: "Though you come in a crowd to the gate of the City of Heart's Desire you can not enter it together, each one must pass through by himself alone according to his strength." Then each one stretched forth his hand with fear and wonder and the narrow gate swung open and one at a time the Pilgrims entered into the City of Heart's Desire. But when the one who walked alone put forth his hand to open the gate all his cherished strength turned to weakness and he stood powerless before the heavy portal. When the Pilgrims saw this one outside the gate alone, they had compassion and said to the Angel: "Pray let him enter." But the Angel said: "Only those who have gained strength through service can open the gate to the City of Heart's Desire."

Then the Pilgrims asked: "Is he barred forever?"

The Angel answered: "Nay, only until he has learned to serve."

## The Men's Club

The problem of interesting the men of a congregation has been met in a rather effective manner by the First Divine Science Church of Denver and a short account of the work of the Men's Club of this church may be worth reading.

The plan of holding two meetings each month was suggested and has been followed with success. One is a dinner-meeting at six o'clock, the other is a study-meeting held at eight o'clock, both at the church.

The dinners are served at fifty cents a plate by the Circle of the Blue Cross, one of the active women's societies of the church. The addresses are given by different leaders of the New Thought movement in Denver. The attendance averages fifty men which includes, perhaps, half of the men in the congregation. One meeting of unusual interest was the club's entertaining the Boy Scout Troop composed of boys from the Sunday School of the church. The program for this meeting was given by the boys and the affair was a great success.

The study meetings have an attendance of about thirty earnest men who take part in the program consisting of a silence and business items, followed

by the careful consideration of the subject under discussion. "The Inner Secret" formed the topic for two evenings and could profitably have taken several more evenings as this little book is deep.

Miss Brooks favored the club on two evenings with the discussion of "The Principles of Divine Science" in her clear and logical manner. Her explanation of the fundamentals expressed in language adapted to business men was illuminating and the comprehensive manner in which she answered the numerous questions helped the men to a better understanding of these principles.

The spiritual impetus growing out of these meetings is being reflected in the general activities of the church and Miss Brooks now feels that the church has a group of men spiritually alive, ready to co-operate in the work among the men of the congregation and community.

The really inspiring thing about it all is the spirit of mutual helpfulness shown by the members as the club seems to run itself. Co-operation is the guiding principle. The executive committee is laying plans for next fall with the feeling that the *Spirit* will show the way to still greater things. J. E. N.

# Healing Department

THREE GREAT WORDS—III. LOVE

**THE GREATEST OF THESE IS LOVE. LOVE NEVER FAILS.**

Believing and hoping are still seeing attainment afar off. Love is realizing the immediate activity of the Eternal Principle. It is the art of experiencing God.

LOVE. The greatest thing in the world is Love. The greatest power in the world is Love.

The only power that will eventually settle the world's difficulties is Love. Then *why not use It?*

When we hear the word *hate* there goes through us the sense of an active aggressive force at work to accomplish certain ends. Have we the same sense of inherent power in the very sound of the word LOVE? If not, why not, and how can we come to know the Real Love, the very sound of which word will thrill us with the sense of an imminent Presence and Power, a power the very mention of which will consume hatred, eliminate fear and reveal truth?

The one life that has influenced the world more than any other, had its being in Love, preached the doctrine of Love and lived Love. If our life could wield such an influence, what would be the result if the millions who profess the Christ-Life actually lived it? Man has found it easier to worship Jesus than to emulate him.

One of the saddest things I know is a visit to Jerusalem and to see the exploiting of the places supposed to have been associated with Jesus' life. The streets he trod, are the scenes of the most abject squalor the world knows and the evidence of the principle he taught the most foreign.

*The Qualities of Love.* Read I Cor. 13.

"The quality of Love is not strained.

It droppeth like the gentle rain from heaven  
Upon the place beneath.

It is twice blessed. It blesses him that gives  
And him that takes.

'Tis mightiest of the mightiest."

Love is as impersonal as the air we breathe, and as the rays of the sun.

Love is kindness; envies not; seeks not its own, thinks no ill of anyone.

Love is the underlying principle of life, for God is Love; hence is the nature and force within man. To express the highest there is within him, man must use this inherent power in the conduct of all his affairs.

*How to Use Love.*

The way to attain skill in any line is through intelligent practice. The way to be right is to *be right*. There is no counterfeiting of Love. The real thing never fails and never dies. No intricate system or prescribed formula is a substitute for it. A

man's influence is not according to what he professes, but what he is, and is as true an identification as his finger prints.

The only way then to realize the unfailing power of Love is to consciously *Be It* and *Act It*.

Let go of all fear; rise above all condemnation of condition or action. Know yourself an emanation of true Being and know that every other soul is inherently one with the same source and is capable of manifesting perfection. Then let every thought and every act be from this basis.

## TREATMENTS

### FOR MYSELF

*God, Infinite Being, includes me.*

*God is Love. I am love. Perfect Love in me guides every act. The Mind of Love is wisdom and understanding and reveals the way.*

*Father, I thank thee that I may know this truth.*

### FOR ANOTHER

*God, Infinite Being, includes this soul. Spirit reveals to his spirit, in the language he understands, the wisdom and truth for this moment.*

*I have no fear, I do not condemn. I know that God-Love in him makes no mistake.*

*Father I thank thee that he may know this truth.*

### FOR OUR GOVERNMENT. (To be used daily.)

*The One Presence is All and includes the Administration of our country. This Presence is Perfect Mind, Perfect Intelligence, Perfect Love.*

*The One Presence overshadows every meeting of Congress. It is all prevailing, all enveloping. As electricity illumines the hall, so does Perfect Mind reveal the right understanding and the wise decisions. Perfect Love seeks no selfish gain but sees the good for the whole.*

### FOR THE WORLD

*"The earth is the Lord's and the fulness thereof, the world and they that dwell therein."*

*The whole world is filled with the Presence of God. "Without Him was not anything made that was made." Throughout the length and breadth of it this Presence overshadows, pervades, permeates. It reveals through each earnest searching soul.*

*Perfect Love consumes all fear, superstition and hatred. God-Light shines; God-Love radiates. No matter what the condition God-Love is able to manifest itself through the soul that seeks.*

The breaking down of creeds, both pagan and Christian, must not disturb us. We must know that back of all is the Truth of Being, and this can never be destroyed. Love is the fulfilling of the law. Love never fails.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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## IN GOD WE TRUST

### The All-Star Cast

Time was when the world doted on men of genius. It looked for the flaming torch of a few illumined ones. It searched out the virtuoso, rejoiced in him, paid him homage, made record of his achievements and set him up as a goal of possible attainment for succeeding generations.

The world has gratefully accepted the favored few and been content with the mediocre masses. In the arts, music, literature, the stage—in every line of human activity, the "star" has held the central place in the world's admiration and received its homage; the star has always stood out against a background of men of moderate ability.

But the single star has had its day. The outstanding great ones in preceding generations have been a perpetual inspiration to succeeding times. Through the years they have been a challenge to their fellows, calling to them, "I have attained, I have surmounted difficulties; you can do the same." Every man or woman of great ability has seemed to arouse others along the same lines of activity to do their best.

Youth, especially, has enthusiastically answered the challenge, and today in place of the former few men and women of recognized ability, there are increasing numbers of people who have attained. It is being proved in every field of human activity that genius belongs not to the few but to the many. No longer a small number of specially endowed "stars" are playing their parts, making minor actors of their fellows upon the stage, but we find the *All-Star-Cast* in action. It is the day of fulfillment of expectation wherein all latent talent is brought into play. In every line of endeavor the so-called common people are rising to their best. Today is every man's day.

The new demand has swept into the realm of religion. The time is past when the deep things of religions may rest with a chosen few priests or theologians.

Until today the world, for the most part, has been content to accept Jesus as the great demonstration of Christianity. Hitherto men have not only been most fervent in ascribing all honor and glory to this foremost exponent of Christianity, but they have put upon him the responsibility of their own individual conduct. They have rested secure on the supposition that the wonderful work of Jesus would carry the whole Company through. But *today* the

world has caught the spirit of the All-Star-Cast and is demanding that those who call themselves "Christians" play a better part. It has lost none of its enthusiasm for Christianity's Leading Man—if we may so speak of him—but it is insistent in its cry for a higher grade of work by the company bearing the name of "Christian." Having felt the quality of the Christ-Spirit and seeing it so splendidly portrayed in *one*, it can no longer overlook weakness in the others.

Just as surely as the demands along other lines are being met, men and women are rising to meet the higher religious demands, and a new type of actor is in evidence—a type that is conscious of its own inherent powers, depending upon its own merits. Religious genius, long passive, is now beginning to assert its latent power. With joy, individual members of Christianity, are discovering that they too have within themselves living, winning qualities. A great discovery for the Company it is—that each possesses the same qualities that make the Leading Man so remarkable—even the Christ-Spirit; that each has within himself his own individual powers, waiting to be released; that each has the possibilities of a "star."

But the most remarkable fact to discover is that it is the Playwright's original Plan that every man execute his part with the same distinguishing power as the Leading Man. All the "lines" have been written for an All-Star-Cast. Every man that lives is fully equipped to play his part with honor, and "The Play," requires the particular beauty of personality that each one possesses to make it a complete whole—indeed the success of "The Play" demands that it be executed by an "All-Star-Cast."

You and I have the winning qualities, the Christ qualities. The world is calling for a true enactment of Christianity. Shall we give the sign that we are ready? Shall we, in this *our day*, redeem the name of Christianity? Shall we fulfill the Playwright's dream for each of the players and for the glorious whole?

—M. RENWICK LORIMER.

### IN THE SILENCE

Infinite Blessedness,  
Measureless Grace,  
Now in the midst of us  
Here in this place,  
Spirit ineffable,  
Hark to our call!  
Weave Thy transcendent spell  
Over us all.

Father, all glorious,  
Infinite Power,  
Heal us and prosper us,  
This precious hour.  
Teach us to trust in Thee  
All else above.  
Unto Eternity  
Give us Thy love.

—J. A. Edgerton.

DIVINE SCIENCE READING ROOM  
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## A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

MOSES AND HIS VISION

Read Gen. 37 and 39-50.

Lesson XIV

Who was this extraordinary man who summed up the achievements of a people at a given time? "A colossus among the great mythical figures of humanity."—*Renan*.

"No other life story save that of Jesus of Nazareth is so well known. Next to Jesus of Nazareth he is probably the most lavish benefactor of the human race. Assuming that the civilization of America and Europe represents the high water mark of human progress to date (which of course may be contested), it is to Moses that we may look back as the man who gave it its first decided impulsion. His early history reads like a fairy-tale."—*King*.

The legend of the child (under many names) is found from Germany through Babylonia to Japan. An ancient Sumerian inscription made at least a thousand years before the time of Moses by that Sargon I who founded the ancient Akkadian-Sumerian Empire, speaks of himself as having been placed in a basket of reeds, abandoned to the river, found by Akki, rescued, received, reared, and made king "because my service was pleasing unto Ishtar."

It was evidently a tradition for the unknown to become known in this manner, a sort of Cinderella-tradition of antiquity; foundlings were carefully reared and educated for some significant if unknown future; supposed offspring of the gods were often given as a gift to the country under protection in this manner, as may be seen in the folk-lore of divers peoples.

We know that Moses was reared as an Egyptian prince, which Strabo tells us, united the training of the magician, the priest, the scholar, the warrior and the poet,—one cannot help wondering if he was told of the substitution of race practiced on him by a seemingly mysterious chance in his infancy. During this period, or whether in after years, when famous as a warrior (he had led an expedition against the Ethiopians). "He was so beautiful, that the slaves working in the fields lifted their head to look at him, as though he had been the sun," learned, ambitious, with the world before him, whether it was not at this moment, that he discovered his alliance with a despised race of slaves. We have been apt to think of Moses as having used the subtlety of the serpent in making use of all the wisdom of the Egyptians, during his education, with the idea of fitting himself to lead his own people from bondage. But is it not more likely that he had already developed a strong sense of sympathy with the oppressed, a feeling of rebellion against the tyranny of the rule of oppression, which confronted him?

However it might be, the spark in his soul was fanned into flame at the sight of an Egyptian task-master smiting a Hebrew slave. His murderous reprisal, forced him into the open as the leader of a rebellion against authority, and he was doomed to bitter disappointment at the lack of support which he had counted on, and was forced to flee into the wilderness to save his own life.

The slaves were not yet ready for their libera-

tion, but Moses having burnt his boats was forced into the way of progress, both for himself and for them.

The second period of his experience was that of exile, contemplation, preparation. Knowing something of the mysteries of religion, he found himself among the Midianites, one of the family of Jethro, the high-priest.

"In the earliest Hebrew traditions, the Kenites were worshippers of Jehovah, the God of the Hebrews, and the clear implication of these early narratives is, that Moses worshipped the God of these local Midianite Tribes, and from that God received the message which made him the prophetic leader of his people."—*Kent*.

If we remember, the early stories of Creation and the Patriarchs were found in two distinct accounts, the Jehovistic and Elohist. "The narratives of the Deliverance and Installation in the Land of Canaan, are traced to three accounts: the Early Judean, Northern Israelite, and Late Priestly, which are mingled in our version. Back of them all lies a deep spiritual experience."

The Earliest Version states that the call came to Moses from a flowering thorn bush—out of the midst of the wild life of the wilderness came to the mind of Moses a vivid conception of Jehovah's transcendent holiness and majesty, of the needs of the oppressed Hebrews, of the possibility of their deliverance, and of his own obligation to return and lead them forth.

The Later Prophetic and Priestly Versions state that Moses led the flock of Jethro, which he was guarding, to the back of the wilderness, and came to the mountain of God, where God spoke directly to the heart of the future prophet and received the desired response.

The Priestly Narrators give the needs of the oppressed Hebrews the central place in the call of their prophetic deliverer. They likewise emphasized God's revelation of himself in the past history of the race, and formulated in characteristic legal language the assurance that by the divine hand the Hebrews shall be delivered and that Moses is called to be the agent.

Moses' hesitation in accepting the divine call is also brought out in each of the three versions. In the early Judean his faith is strengthened by two miraculous signs, to be used as Credentials as he presents himself to the elders of his race. In the Northern Israelite Version, the revelations of the Sacred Names is recorded for the first time. The Priestly Narrators, interested in the history of their traditional father Aaron, provide Aaron as Moses' spokesman. In the classic passage, which illustrates the Hebrew conception of the character of the prophet—one who shall first learn the will and message of the one whom he represents and then in turn adapt it to the intelligence of the people and to proclaim it to them, clearly and authentically."—*Kent*.

These three accounts, have importance as showing the development of the Moses-theme, in different



periods of Hebrew commentary. For our use, they run the gamut of experience, once more illustrating that the same idea can be presented, to the child, in form of emotional narrative, to the adolescent, in form of mystery and symbol, to the grown man, in form of facts and an appeal to action.

The flesh and blood Moses probably went through all these stages; it was necessary, in order that he develop into the Leader, that he should know them all. The understanding of the shepherd, based on a primary grounding of meditation, was the formation period, of many of the heroes of the ancient World. We try artificially to provide such a period in our education, but time, for the seed to germinate, in darkness and patience has been cast aside as unnecessary. We seed our thought in hot-frames, and force its growth by means of artificial heat and light and the weak plant that pushes into expression is the just result of our system, not of the fundamental grounding of our belief.

"It is the great Law that to live at all we must primarily live in ourselves. No one can live for us. We can never get away from being the center of our own world; or in Scientific Knowledge our life is essentially subjective."

Moses discovered the truth of the "I am" for himself during his exile, although he had in all probability been instructed in its theory, in Egypt as well as in Midian under Jethro. But as mere formal comprehension of a Principle he could not have used it for himself or for his brother Hebrews. It had needed the personal experience of Mt. Horeb, the long years of germination, of trial and sorrow, and lastly of his flowering desire to become the Leader of Jehovah's Chosen People.

What then was this Great Central Truth, which was to form the center of another great Group of Adherents? *That all That is, is God*, or as our Statement of Being puts it, that God is All, Visible and Invisible.

It presupposes the unity of men, and their brotherhood. No tyranny and no state of slavery can be based upon it. The position of the children of Israel in Egypt was thus understood to be, by Moses, a totally false one, for no free and equal children of God can be in bondage to their brothers. If Moses had not seen this fact so clearly, if he had merely taken it for granted as his brethren had done during the generations of captivity that had elapsed since the death of Joseph, this condition would have remained unchanged!

But it was the vision and resolve of one man, that was sufficient to free an entire people; one man who was clear in his mind as to the truth of what he had found to be the heritage of Israel.

Does it not prove to us the power of thought? One awakened mind has the means within it of freeing an entire people—of being their Savior. It is Truth that is man's Savior.

"Nothing but truth can banish error. Nothing but love banishes fear; nothing but unity does away with duality. Nothing but the Allness of Good can do away with what is called evil. In at-onement of Being there is oneness of purpose and results are one and wholly good. Our conduct is then to be governed by what He has given us, and act accordingly."

The next installment will be: "The Deliverance From Bondage."

## TOGETHERNESS

BY MIRIAM MITCHELL

The Spirit of Truth is leading men into the concept that the great, wide world is the Father's family. We are taught to worship the Father in Truth. True worship, then, is the expression of him who loves his fellow men. His name is first in the Book of Life. He sees not all men, but the One Man. He feels the great heart of the world beating in harmony with his own. Such is the glory of Oneness—the Spirit of Truth.

Through long ages of development men have been impelled by That Something to learn the Golden Rule whose key-note is Togetherness. Why has this urge steadfastly persisted? Down the primitive eras of mankind's story, there were the first gray streaks of dawning consciousness. First, the family as the unit! From the awareness of Oneness that began to take root in the hearts of those early groups beside the crude hearths of the campfire of the virgin forest to the ideal home of today the trail has been a long one, strewn with obstacles, perhaps; still the urge has been constant. We follow the trail through the clan, the tribe, the city, state, the nation made up of many states, to the threshold of the universal concept—the realization of God's High Intent for man, the world state—the symbol of Togetherness.

Why has this urge persisted? Because Infinite Intelligence is impelling man as well as leading the way. The movement before us today is an all mighty one in its significance. In it lies the salvation of the race; for salvation is the turning of men from self-seeking to the practice of the Presence of God in all their ways. We cannot serve God without seeking the good of the Whole. He who serves without thought of personal gain is helping to establish the Kingdom of Togetherness—the Realm of Spirit.

Natural Science and Religion are joining hands to promote the spirit of Togetherness. Is it not interesting that the theme of all great work, be it literature, art, prophecy, music, science, is universality—the recognition of unity. God is at work in His universe. "He that keepeth Israel, neither slumbers nor sleeps." Watch for the signs of awakening on every side. Bless each sign, for it is following some great thought of the good of the Whole. The sign may be recognized in some vital social movement, or in the discovery of the One Life active everywhere by a scientist; it is significant and worth your co-operation.

Truly, we are still on the way—"not far"—did I hear you say? There are dissensions among men, and among nations. But that which is in the heart of Him who is conscious of the Presence of God is greater than that which is in the world of strife and factions. Do you believe it? Watch the signs that follow. Read not the stars; read the story of the new vision in the hearts of your fellow men. It sees all men as brothers, children of God.

## ANNOUNCEMENT

In accordance with our custom of previous summers, there will be but one issue of *The Weekly* during each of the vacation months, July and August.

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